



# ISSANJI

## HARTFORD STREET ZEN CENTER

57 Hartford Street, San Francisco, California, 94114  
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- SPRING 1999 -

HSZC is a neighborhood Zen Temple in the heart of the Castro district that provides a practice place for gay men, lesbians, and friends. It is also called Issanji, "One Mountain Temple", after its founder Issan Dorsey Roshi. The Temple was started in 1980, and offers a daily practice schedule, sitting instruction, Saturday public lectures, and special mid-day sittings for the HIV community and caregivers. The resident teacher is the retired Abbot Zenshin Philip Whalen, who is available for dokusan (practice interviews) by appointment.

### Unfabricated Power of Zen

by Katherine Thanas

*Excerpts from her HSZC Saturday Dharma talk in January. Katherine is resident teacher of the Santa Cruz Zen Center.*

What has interested me most in practice is the quality of not being able to say what practice is. Not being able to accomplish it. Practice is messy and beyond anything we can imagine. We might have some idea of what we would like to have happen during sitting, but our mind unfolds according to its own inner order and necessity. And that is the marvelous, unfabricated, inconceivable power and strength of this effort.

The word wholehearted

comes up, what are we whole hearted about? As you are sitting here today, do you feel wholehearted about practice?

It's hard to sit. Practice requires so much attention and discipline. The mind rebels and fatigues — and for many of us, it is easier, maybe, to be wholly concentrated *at work*. But it's our practice to pull in this scattered mind, restless body and focus it. There is no stronger, more powerful force in the universe than an undivided body and mind. If you don't find your breath interesting today, wait until your last breath!

Zen Master Dogen says, quoting a story, "The monk asked his teacher, what are you thinking of in that immobile sitting position?" "I think of not thinking" replied the teacher. The monk asked again, "How do you think of not-thinking?" The



Bodhidharma



teacher responded: "Beyond thinking." This is a key teaching of our practice: *"I think of not thinking."* There is thinking in zazen. Thoughts come; we do not try to exclude them, we simply try to let them go. Dogen reinterprets this dialogue as: *"Not thinking is the How's thinking. Not thinking is the how of thinking."* And *How* as Dogen uses this word, stands for the Absolute, that which we cannot conceptualize. *Not-thinking* is the *How's* thinking; this means not-thinking, or zazen, is how the universe thinks. We are part of this undivided, unfabricated movement of energy in the universe. In zazen there is thinking, but the kind of thinking is not-thinking. You can call this beyond thinking.

This was a good koan for me until I began to understand that the energy arising when my mind moves is just the way mind is. There is thinking but *I* don't think. This is a clue. In the midst of all of our "stuff," we can step outside of it and simply witness the arising of thoughts, feelings and impulses as our karmic consciousness. There is no one attached to it, or no one who *has* to be attached. Karmic conditions arise continually as an expression of this conditioned body and mind. We react in the ways we react. When we have an experience of the impersonal nature of all this, we can observe it without regretting or desiring.

We need to exhaust our desires and regrets in practice in order to get to the realm of "whatever happens is what happens and it is all right" because we can't control or change it, after all. To let go means to watch our irritations and desires arise without judging or reacting to them. When I was younger in practice this felt like a passive submission to the winds of fate instead of understanding that I was cultivating the capability to be engaged with the reality of my life. This is practicing with no gaining idea.

It took me some time to realize I wasn't *experiencing* my experience. Transmission of the Dharma does not happen from the outside, through words, books, or some teacher. Actual transmission is intimate; you transmit to yourself. The transmission that comes from outside is not intimate. The transmission ceremony we go through includes the words: "I transmit to you what you already have." It took me years to understand this. It was only when I exhausted the effort to find something *outside* that I was finally able to turn my awareness inward.

"Buddha is actualized only when ordinary human beings are lost." Buddha is actualized when our human strivings, desires, ambitions don't work anymore. The

times when I have borne witness to such parts of myself as hopelessness and loss were the moments of deepest transformation. These are the parts of ourselves we do not wish to have anything to do with. We may try to outrun them in our lives, but finally we find we can't. Working with whatever comes up, not viewing anything as an interruption or hindrance in our lives, we come to see whatever arises as our practice. Without expectation, without judgement we can be present for our karmic body — our fear, anger, delusion, greed, shame embarrassment, hesitation — until our awareness begins to release the knots of our consciousness. These two currents, our karmic life and our unconstructed life are happening simultaneously. All we need to do is step back from this entangled body and mind and watch it all go by. We can get the hang of this "just seeing" when we really want to.

## HSZC News

The big HSZC temple news this winter was **Peter Damien's Tokudo** (Leaving Home) Ceremony on Valentine's Day that was attended by 40 close friends and practitioners. Peter entered the ceremony with his old name, then ritually bowed "good-bye" to friends and family, had his "attachments" to the world shaved off, and received a new name, **Mugan Sozan**. He was dressed in his new robes by **Jaku, Kokai**, and **Larry Jissan Christensen**, a longtime monk friend from **Maezumi-roshi's** lineage. Sozan was dressed by others as if he were a newborn. Then he ritually received his oryoki bowls.

**Zenshin** gave a short talk: "Mugan Sozan is picking himself out a tough row to hoe. Give him your support. I hope that in time, if I beat him enough, he will be a good monk. But it's very hard to do, especially in a small outfit like this. The whole business of wearing this costume sometimes becomes an unsupportable burden. The vows we have, precepts, etc. are all impossible to accomplish. And yet we must accomplish what we set out to do. The point is the enlightenment of all sentient beings. All we can do is trust in our lineage, teaching and self.

This ceremony has a power — then what to do with it? Now you have the power to save all beings — so how to get started? That's all we have to do in the monk profession. After the Tokudo ordination, ideally the



monk goes on to another stage of training and acts as head monk in a monastery. Then he can get Dharma transmission and become full-fledged monk/teacher. To many, this ceremony must seem like a strange, exotic arrangement to go through. I hope it gives you encouragement to see someone take on Buddha's robes.

*Gombate.* Hang in there Peter. Don't give up. Please keep on with your practice. Do whatever practice you do wholeheartedly. Do what you feel you're supposed to do in developing your own understanding of the world. The practice of zazen eventually provides some insight. You don't assume this for your self, but for all beings. Forget your own wishes, ideas, and predilections — start over again with beginner's mind. Depend on your own natural response to things — your natural response gets clarified and sharpened by zazen."

Sozan said, "The ceremony was fabulous! I hope everybody had as good a time as I. I hated to have it end. I was in near tears most of the time, but the formality and stage presence took over. What a day! Then, the next day, I wondered what I'd gotten myself into. Those robes! Getting them around me neatly. Bowing in them without having them fall off, get kneeled on or sat on. OY. I could have just stayed in jeans the rest of my life. Now, I'm stuck with all this CLOTH. I will have to learn how to live like this. I feel like I went into the yard goods business and there was a quake and the entire black yardage on the top shelf came down on me... No way out. The fabric of our lives."

**Open House on January 23<sup>rd</sup>** was attended by more than 20 visitors from the community — some were interested in learning more about Buddhism in general, others in learning about meditation. A few expressed interest in our community programs and our one-day sittings. The two-hour program began with a welcome and introduction to Issanji by Board President David Prowler, followed by an introduction to sitting led by Peter Damien and Shunko Jamvold, a Dharma talk by Zenshin Philip Whalen, and an informal tea.

**Another Open House** is planned for **April 24<sup>th</sup>** from 2:00 - 4:00 pm. Everybody welcome.

**"Getting to Know Buddhism"**, an introductory class, will be taught by **Jerome Peterson Sensei** beginning Thursday, **April 15<sup>th</sup>**, and every Thursday after that until the end of June. The class will be held at HSZC from

7:00 - 8:30 pm and will combine reading and discussion. Cost: \$25 for members, \$35 for non-members, for all ten classes. Please join us.

### MONTHLY ALL-DAY SITTINGS (half-day and partial also available)

April 3, May 1, June 5, July 10, August 7, September 11, October 2, November 6, December 4.

To register, please contact Sozan (415) 863-2507

Included are oryoki meals, a dharma talk, and for those who wish, dokusan with resident teacher Zenshin Philip Whalen.

Suggested Donations (Scholarships available):  
Members: \$25, Non-members: \$35

**Saturday Dharma Talks** Thanks to Seido Lee deBarros, Maylie Scott, Zenshin, Jim Wilson, Furyu Nancy Schroeder, Michael Wenger, Barbara Kohn, Venerable Hyunoong Sunim, Ryushin Paul Haller, Mary Mocine, and Mark Lancaster, for sharing their sense of practice with us.

**Community Thrift Store** 625 Valencia Street at 17<sup>th</sup>. 415-861-4910. Please keep your donations of old clothes, furniture and books coming. Drop off donations at the side door on Sycamore Alley, and register them to HSZC, account #155.

**Business Corner** Books available: *Canoeing Up Cabarga Creek*, Zenshin Philip Whalen's book of Buddhist poems — \$12, and *Street Zen* by Tensho David Schneider — \$13.

### Newsletter Production

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Please help us maintain our mailing list. Donations for production costs always appreciated.



## The Spirit of Transmission in the Soto Zen Tradition

by Tenshin Reb Anderson

*Excerpted from a talk at Hartford Street Zen Center in 1998. Reb is a Senior Dharma teacher at SFZC and Green Gulch Farm.*

When I said I would talk about the spirit of Dharma transmission, I had an image in my mind of three interacting dimensions or perspectives. One dimension is that Buddhas and sentient beings are not different — the transmission of truth is going on between everybody all the time. This is horizontal and nothing you do can interfere with it. Inside this big perspective is a smaller one where there are Buddhas and sentient beings and they are not the same. Here, Buddhas have to wait until sentient beings want to receive Dharma, then there is a transmission of that openness. This transmission, that seems to be going on sometimes and not at others, is a vertical transmission, from generation to generation. The criterion for this transmission is a renunciation of personal power, not holding onto your own view and strength. The third dimension of Dharma transmission is the meaning of Bodhidharma coming from the west, i.e. the essence of the Buddha way.

There is a Chinese poem chanted regularly in Soto Zen centers called the *Sandokai*, or "The Merging of Difference and Unity." There are a couple of lines in this poem relating to these different dimensions. One line is, "The spiritual source shines clearly in the light." This image is associated with the transmission of Dharma always going on between all beings. The light in this image means ordinary consciousness. The

spiritual source is actually dark; you can't see it, but it's always here and completely radiant in the middle of the light of our discriminating consciousness.

The other line is "The branching streams flow in the darkness," and again, the darkness is that spiritual source, the darkness of how everything is cooperating right now. In the darkness you can't tell the difference between Buddhas and ordinary people. The branching streams flowing in this vast darkness is the transmission between Buddhas and those willing to receive truth. In the middle of undifferentiated darkness there is some particularity of transmission. Again, the criterion for these branching streams is renunciation, giving up selfishness and turning towards the welfare of others.

No matter what is going on, this non-discriminating all embracing gift is always being offered, but maybe we haven't accepted it yet. When we do accept this gift, our whole life turns around on itself and goes in the other direction. But until that acceptance arises we may or may not feel exiled, because we are totally surrounded by the constant offering of this possibility. It will never stop being offered to us. But human beings are able to receive it in a special way and we might not be a human much longer, so we shouldn't waste more than a few seconds.

The formal transmission ceremony in Soto Zen occurs in the context of understanding that the transmission is not only vertical; otherwise, it would be just hierarchical and would tend towards elitism. It is elitist only because not everybody wants to

play the game. Many are willing to take refuge in Buddha, but if you offer more precepts such as "avoiding evil" then the group narrows down. And if you offer a haircut, it gets smaller still. The bigger the treasures the less people want them. If you give a smaller gift, then more people can accept it. A lot of people might like to be a Zen monk for a few minutes just to see what it feels like. But to be a Zen priest for





eons, not many want to try it out. Or to be a Buddha forever until it's all done -- that's a really big gift, but few wish to receive it.

**Q:** Something that really troubles me is that to accept this gift from another person or from Buddha, you have to be very intimate with that person. Yet how do you know they will be trustworthy? That relationship of trust and intimacy is more fearful for me than the idea that I'm not going to get the gift.

**A:** Intimacy is the whole point, being intimate with someone else. In that intimacy you are very vulnerable, but you also have to be strong because you can't be intimate with somebody if you are not present. Presence is where you get the gift, in that state, and you need the other person to be the same thing. The vertical transmission is to act that out. Everybody is already intimate with everybody from the Buddha's point of view — the practice is to feel the intimacy that is already going on.

But in order to feel that intimacy we enter this process called "renunciation," and put aside our self-concern about "what is going to happen to me if I get into an intimate relationship?" When you criticize your self-concern then you can really express yourself. A little communication with Buddha makes it possible to change the program to intimacy and love, rather than power. Without that touch, we hide in our safe position pretending we are weak. The person who is vulnerable and strong can be intimate with somebody else. That's the Buddha's vision and we have to dramatize this vision in the world. Everybody is their own little theater company. And that is the spirit of Dharma transmission — intimacy — daring to be yourself with somebody else who dares to be herself, and vulnerable to someone else who is vulnerable.

A little rejection happens here and there; otherwise you are not working this vulnerability. You have to really feel the threat of rejection and be able to carry the anxiety of it. We may never get to the other side of the anxiety, but just keep working in it. When you are vulnerable you are vulnerable to rejection, but so is the other person, whoever they are. The student can reject the teacher and the teacher is vulnerable to rejection from the student. Its part of the intimacy game. Acceptance and rejection is part of the dynamic, but again, it is in the context of "there is acceptance, always. No matter what."

## Maitri Update

by Cecilia Tom

Spring is in the air at Maitri. (For those of you who don't know, Maitri is a home for people with AIDS founded by Issan 12 years ago). As the days grow longer and flowers begin to bloom, our indefatigable volunteer Kirsten brings us fresh cut bouquets straight from her garden. During the winter months, her beautifully arranged dried flowers brought cheer to our offices and living areas, so Maitri was never without color, nor were we ever deprived of a gentle reminder of what compassionate friendship is all about. Spring energy has infused our more mobile residents, who seize those sunny days that emerge from rain and wind to take group outings — to the mall, the movies, and the great outdoors. Recent outings have included the theater (Evita) and the aquarium in Golden Gate Park. Homebound residents continue to receive loving care from our volunteers and direct care from staff. To volunteer or make donations to Maitri, please contact us at 415-558-3000.

## ZEN Dish

*Your letters and articles are always welcome. Next newsletter deadline is June 1<sup>st</sup>. Write HSZC, Attn. Newsletter, e-mail HSZC@aol.com, or call Jennifer Birkett at 415-647-0465.*

## Reigning Cats and Dogs

by Sozan

Buckley the cat has become more relaxed and chatty as he eases into his first year with us. He sometimes sits through zazen in the Zendo, but once, his curiosity took over and he spent a forty minute meditation period out of reach in the area under the steps creating crashes, thumps, the screech of claws on cardboard and other cat noises that were "good for our practice!"

Dexter the black hound guards the house from the third floor. Any movement near the front door receives a barking announcement from above or from the back yard if he is out for a visit to the elephant bamboo. He loves to keep the dining room very clean and is saving the Sangha a small fortune in electric costs from running



the vacuum cleaner. Dexter has decided that Buckley is really just a zafu. He walks past him with no interest and Buckley pretends, so well, that he loves to be ignored. In truth, he likes attention and catnip, preferably catnip first. We may eventually need to send Buckley to the Betty Ford Clinic.

## The Best Will be Good Enough

by George Gayuski

One night Issan and a few friends went out for dinner at an upscale Italian restaurant in the Mission District. Everyone was poring over their menus while Issan, his reading glasses pitched on the end of his nose, carefully and taking his time, read over the oversized wine list. When the wine steward was at hand to take the order, Issan named the wine he had chosen. The steward was surprised and remarked, "Sir, that's our best wine!" Issan handed the wine list to the steward in one long smooth move and said, "Well, the best will be good enough."

## Street Zen

Published in German by Bernd Bender

*Street Zen*, David Schneider's biography of Issan's illustrious life, was translated into German and has met with great success over there. David recently sent George Gayuski a catalog of all German gay bookstores, and "*In Tau gekleidet*," as they call it there, was given the most prominent placing on two center pages. The Germans seem to be saying that it is *the* most important publication to come out there in the field of gay literature this winter.

Actually it is amazing, as only four years ago, no gay German publisher was interested in *Street Zen* because of its "religious" content — a mark of political incorrectness at that time. Apparently things have changed and David has been touring the queer scene the past couple of weeks, giving voice to Issan's life in readings throughout all the major cities, Berlin, Hamburg, Munich, Cologne and more to follow.

"*In Tau gekleidet*" came out with a Buddhist publisher in Berlin, *Theseus Verlag*. Literally the title translates as "Clad in Dew", a metaphor for the home leaving practice of Buddhist monks, their venturing into an impermanent world, but, as the publisher felt, it is also an adequate description which bridges Issan's two personas, the drag queen and the Zen monk. Originally they intended to keep the American title of the book, but it was already being used by a publication on walking meditation. Then, one day, the translator looked at a scroll hanging in his home;

it read "Clad in Dew" in beautiful expressive Japanese calligraphy, written by a queer Chinese teacher of tea in San Francisco, and thus the title of the German translation miraculously appeared.

These days, clad in David's words, Issan continues to impress future generations: With his beautiful legs, for which people "once paid a lot of money" as he put it shortly before his death; and with his teachings — the words and actions of one of the more unconventional Zen teachers of our time. Break a leg, Tommy!

## Meditation and Healing

by Doctor Tenzin Choerak

*Excerpts from his talk at HSZC in October 1998. Doctor Choerak, born in 1912, is one of the most eminent masters of Tibetan Medicine. Doctor Choerak first came to the West in 1984 and wants Western science to study Tibetan treatments for cancer, hepatitis, arthritis and AIDS. (Complete talk available on HSZC's web site).*

Practicing meditation is not easy. In certain traditions of Tibetan Buddhism, before one practices meditation there are preliminary practices to complete: It is very important to practice meditation with a foundation of love and compassion. A practitioner must have these qualities and motivation for meditation. Certain styles of meditation are meant to develop insight and control of the energies and channels within our body...

The subtlest of consciousness abides in the heart; it's always stable, never distressed nor destroyed from birth to death. From this subtlest consciousness arises the five sensory consciousness' and mental consciousness. All the consciousness' (eyes, ears, nose, tongue, body) rely on these channels for perception. The mind, and the energy on which the mind depends, are inseparable: these two energies are interwoven... The mind by nature is clear light; it has the ability to see things but is unable to move. In Buddhist Teachings, it's described as an infant.

But the energy on which the mind depends for perception is like an untamed blind horse, impulsive and easily distracted. Our mind naturally wanders, but it is something we can train so that we can awaken to our body and mind. Awareness depends on gaining control of this energy in order to stabilize our mind. Our mind is unstable because we have not gained control over mind energy. We can be paying attention to what is here, and then some commotion from outside distracts us. So control over distraction is important, and this effort must have a basis of love and compassion, *bodhicitta*.



Through meditation practice, we remove the thick blankets obscuring our mind. We clear our mind of the three poisons: greed, hate and delusion. Our motivation is to purify our negative karma, develop our insight, and — based on love and compassion for all beings — to gain control of the energies on which consciousness depends. Whether or not we gain control over that depends on how we practice meditation. One should receive instructions from an experienced teacher who can guide you through the various stages. Practice for short times at first, then steadily increase that time — then meditation skill will grow in a stable manner...

The Teachings called the *Stages of the Path*, describes human beings in three categories: The lowest neglects others and acts to benefit oneself. The middle acts for the benefit of self but does not neglect others. The highest neglects small-minded benefit and engages in activities to benefit all sentient beings. These people are called *bodhisattvas*. This is the expedient path, to be selfless and to remove the obscurations of mind... *Bodhicitta* is sometimes described as a live tree of the teachings. If tended correctly, it bears fruit, insight. In the refuge practice for example, in order to liberate all sentient beings you visualize them all practicing together to realize enlightenment. This sort of visualization, if done in the correct spirit, generates great positive benefit towards awakening.

We have taken rebirth in *samsara*, in cyclic existence. So although we may be enjoying health and happiness at the moment, because we are prone to the three poisons (greed hate and delusion), and are not free from mind obscurations, we will eventually face the results of our delusions. Suffering is inevitable; whether we want it or not, it will come. What we can do now is develop our acceptance and patience to bear our problems... Through practice, one is able to stabilize the mind and gain control over the energy that causes distraction. To gain stability of the mind is the point.

To awaken *bodhicitta* in your mind, you need to understand the value of renunciation and non-attachment, then on top of that, love and compassion and a determination to serve and assist sentient beings. The obscured mind, the ego, trapped by mental afflictions, is compelled to rebirth. Practicing meditation will cause the clear light to be recognized sooner or later. Even accomplished lamas practice very dedicatedly in this life even though they've been practicing for lifetimes already. So for enlightenment or clear light to be recognized, realized in our mind, we have to practice meditation.

## Groups Meeting at HSZC

**HIV Sitting Group** For those with HIV, caregivers, lovers, and friends. Meets Tuesdays, Thursday and Friday at 10:30 am. Meditation instruction offered in secular terms, followed by sitting until 11:00 am. Contact: Sozan: (415) 863-2507.

**Dharma Sisters** are temporarily not meeting. For further information: Contact: Susan Schoen: (415) 665-7544.

**San Francisco Mindfulness Community** Students of Thich Nhat Hanh meet the 1<sup>st</sup> and 3<sup>rd</sup> Monday of each month for meditation and discussion: 7:30 to 9:00 PM. Contact: Avi Magidoff (415) 546-6566.

**Meditation for Recovery** Meets the 2<sup>nd</sup> and 4<sup>th</sup> Monday of each month, 7:30 - 9:00 pm. We offer meditation instruction, practice and discussion in special sessions designed specifically for people in recovery.

## HSZC Temple Schedule

**H**SZC offers a traditional schedule of Zen meditation. For those new to zazen, instruction is required prior to participation in formal meditation periods, and is available by appointment. There is a public lecture every Saturday at 10am, followed by discussion and tea. All are welcome. Please arrive at least 5 minutes prior to all scheduled times.

### MORNING: Monday through Friday

5:45 am Zazen  
6:15 am Interval  
6:20 am Zazen  
6:45 am Service

### EVENING: Monday through Friday

6:00 pm Zazen  
6:40 pm Service

### SATURDAY:

8:00 am Beginner's Zazen instruction by appointment.  
9:10 am Zazen  
10:00 am Dharma Talk, followed by tea and discussion.  
Donation to support the temple is appreciated.

**MONTHLY MEMORIAL SERVICE** for Temple founder Issan Dorsey Roshi is held on the 6<sup>th</sup> day of each month.

**MEMBERSHIP:** Practicing members sit regularly, may attend practice interviews with Zenshin and contribute a suggested \$40 monthly. Supporting members contribute \$20 or more a year and receive newsletters by mail. This is your temple — whatever you offer is appreciated.

## Schedule of Upcoming Talks and Events

**Thursday, April 15<sup>th</sup>, 7:30 pm** "Getting to Know Buddhism" class facilitated by Jerome Peterson. Ten Thursdays.

**Saturday, April 24<sup>th</sup>, 10:00 am** Jim Wilson. Zen teacher in Sonoma who has studied in Chogyo, Fuke and Soto Zen traditions.

**Saturday, April 24<sup>th</sup>, 2:00 - 4:00 pm** Open House. All invited.

**Saturday, May 1<sup>st</sup>, 5:00 am - 5:00 pm** One-Day Sitting.

**Saturday, May 1<sup>st</sup>, 10:00 am** Dharma talk with Zenshin Philip Whalen, resident teacher at HSZC.

**Saturday, May 8<sup>th</sup>, 10:00 am** Susan Moon, Author of *Tofu Roshi* and editor of the *Buddhist Peace Fellowship* newsletter.

**Saturday, May 15<sup>th</sup>, 10:00 am** Kokai Roberts, A SFZC priest and member of the HSZC board

**Saturday, May 22<sup>nd</sup>, 10:00 am** Cathleen Williams, SFZC priest and Assistant to the Director at City Center.

**Saturday, May 29<sup>th</sup>, 10:00 am** Kosho McCall, A priest at SFZC, who

has recently been Shuso (Head Monk).

**Saturday, June 5<sup>th</sup>, 5:00 am - 5:00 pm** One-Day Sitting.

**Saturday, June 5<sup>th</sup>, 10:00 am** Dharma Talk with Zenshin Philip Whalen.

**Saturday, June 12<sup>th</sup>, 10:00 am** Mark Lancaster, lay practitioner at Green Gulch Farm since 1993.

**Saturday, June 19<sup>th</sup>, 10:00 am** Fuyu Nancy Schroeder, SFZC Priest since 1986, living at Green Gulch Farm.

**Saturday, June 26<sup>th</sup>, 10:00 am** Jim Wilson (Tundra Wind), see above.

**Saturday, July 3<sup>rd</sup>, 10:00 am** Zenshin Philip Whalen, resident teacher at HSZC.

**Saturday, July 10<sup>th</sup>, 5:00 am - 5:00 pm** One Day Sitting.

**Saturday, July 10<sup>th</sup>, 10:00 am** Dharma Talk with Lou Hartman, SFZC priest, ordained in 1977.

**Saturday, July 17<sup>th</sup>, 10:00 am** Barbara Kohn, President of SFZC.

**Saturday, July 24<sup>th</sup>, 10:00 am** Daigan Lueck, ordained at SFZC in 1990, but a long time practitioner who lived at Tassajara for many years. Currently living at GGF.

**Saturday, July 31<sup>st</sup>, 10:00 am** Kokai Roberts, ordained 1988 at SFZC.

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